DAVID AND GOLIATH, OR ALCOHOL AND PROTECTION.

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My text may be found scattered throughout the 17th chapter of 1 Samuel. My subject may be called David and Goliah, or Alcohol and Prohibition. You are so familiar with the story of David and his opponent that I need not repeat it. Allow me to call your attention to some points; it may do us all good to consider them. Let us notice:

1st. *The place of conflict between David and Goliah.* The place of conflict was in the valley of Elah, but a few miles from Jerusalem, near the Mediteranean sea. This valley was about a mile in width. The Philistines stood on a mountain on on side of the valley, and the Israelites stood on a mountain on the other side of the valley. In the valley, between the two armies, David and Goliah met and fought, and decided the fate of a nation.

I have in mind another country, larger than many valleys of Elah. On one side is the Atlantic, on the other side is the Pacific, on the north are the Lakes, on the south is the Gulf. In this great country there are two armies. True, you see no tramping soldiers, no flashing swords, no fixed bayonets; you hear no bugle note, no fife and drum, but there are certainly two armies in the field. One army is composed of the soldiers of holiness, the other army is composed of the soldiers of sin. At the head of one army is Christ, at the head of the other army is Satan. These two armies are opposed one to the other, and no man can fight with both at the same time. Some try to do this and make fools of themselves. No man can be a saint and a sinner at the same time. He must reap with one or scatter with the other. No man can be a Protestant and a Roman Catholic at the same time, he must bow to Christ or the Pope. No man can be a good Progressive and a German Baptist at the same time; he must take the Bible as his guide, or strand his soul on the minutes of annual meeting; and a man cannot be a good temperance man and a rum man at the same time. You try to be both when you pray religion and vote rum; but you fail, for no man can serve two masters. He must either be Goliah's backer, or David's friend. A greater than man has said, "Ye cannot serve God and mammon."

The origin and object of Goliah. Goliah was from the city of Gath, and is called "Goliah of Gath." The city of Gath was one of the few cities belonging to the Philistines which had not been captured by the Israelites. There was a family of giants in this region, who were distinguished by having six fingers on each h[illegible] and six toes on each foot; probably belonged to this family. His object [illegible]feat the people of God.

[illegible]iath of Alcohol came from a hotter [illegible] Palestine. He is hell born. I [illegible]ve that God ever made alcohol. It [illegible]t of fermentation and decay. There [illegible]ay until sin came, and sin is from Alcohol must have been hell born. [illegible]s hellish in its nature and in its work; it [illegible]atan's chief agent in filling earth with [illegible]apers, and broken hearts, and hell with [illegible]ouls. Adam Clark has truly said, "Alcohol is the devil's way into man, and man's way to the devil." We are told in holy writ that no Drunkard shall inherit the kingdom of God. Would God have created that which was to be such a great obstacle in the accomplishment of the object for which Christ died? No! Alcohol is satanic in its origin, nature, and object. From Noah's day to the present day it has turned men from heaven to hell, from happiness to misery.

The personal appearance of Goliath. His personal appearance was all that could be desired, looking at him from a worldly point of view. His height was six cubits and a span. Counting a cubit eighteen inches, he was over nine feet tall. No doubt he was well formed. He had a helmet of brass on his head, and a coat of mail on his body, which reflected the bright rays of the morning sun. He carried in his hand a spear, the head of which weighed nineteen pounds; the staff like a weaver's beam. His personal appearance all that the world could desire, the Philistines must have been proud of their champion; for thirty-nine mornings he had put their enemies to an open shame, and in this man of flesh they trusted.

Look at David as he moves out from among his friends. He is but a youth. He is clothed only in shepherd garb. He has no armor but a sling and five smooth stones. He made the sling and picked up the stones from the creek as he crossed it, What a contrast between the two men!

There is quite a contrast between the Goliath of alcohol represented by his agents and their victims. Look at the sellers of alcohol. They and their families are well sheltered, well clothed and well fed; they have all money can buy and their personal appearance is all the world can desire. On the other hand look at their victime. The drinkers are becoming, if not already such, physical, intellectual and spiritual wrecks; their houses but dens; their families destitute; and because of the man's sin the women are social outcasts. Death would be their best earthly friend. There is quite a contrast between the seller of alcohol and his victims. The seller of rum is worse than a robber. The robber may take money, the rum-seller takes that which money cannot buy. He takes a man's good name; he takes a man's good reputation; he takes a man's good character; he takes a man's good influence; he takes a man's home; he takes a man's soul. He wrecks him in time and damns him for eternity. Such a business should be destroyed root and branch. What if it is supported by the law, so much the worse; a legal wrong cannot make a moral right. Sin is sin, no matter how, or where, or when, protected.

The boldness of Goliath. His boldness is seen in defying God. Passing out from his people to within hearing distance of the Israelites, he would say, "I defy the armies of Israel this day." In defying the armies of Israel he defied God. God and his people are one. Isaiah said: "In all their afflictions he was afflicted." So in insulting the armies of Israel, he insulted God, who was so closely connected with his people.

The Goliath of alcohol manifests his boldness in defying God's people to-day; for there is the same close connection between God and his people now as there was then. The boldness of alcohol or rum sellers may be seen from three points.

1st. They have no regard for the religious portion of the community. There are to be found in every community men and women who are the salt of that community, and they prefer rum to be excluded, but who hears of a rum seller giving up his business because the religious portion of the community object to that business.

2nd. They have no regard for the morals of the young. Those of the community who are in the formative period,—the period when habits are being formed, when foundations for the future are being laid, with possibly some exceptions, the rumseller educates his appetite until like flies in a spider's web they are stung to death.

3rd. They have no regard for the laws of the land. They sell to minors, they sell upon the Sabbath day, in spite of the law of the nation, in spite of the law of the state, in spite of the unwritten law of the community, they sell to whom, and where, and when they please, they have no respect for the morals of the young; they have no respect for the law of the land; they thus defy the church, the state, and God. The majority of rumsellers can truthtully say: "I have defied the armies of the living God,"

O Lord! wilt thou permit this thing much longer? Is not the end drawing near? Hast thou not an anointed David? Bring him forth; fire his heart; make strong his arm; and may the stone of truth slay this giant.

The mode of conflict between David and Goliath. The conflict was a conflict between two men. It was the result of Goliath's plan. Thinking he could put to rout any member of Saul's army,—he offered to fight, and if he gained the victory his people should be victorious; but if he was defeated then his people would be defeated. In other words, he became the representative of the Philistines, and David as unexpectedly became the representative of Israel, and Goliath's plan became a boomerang which returned and hurt those who threw it. The national duel was fought and Goliath fell.

Alcohol is the champion of hell, and Prohibition is the champion of heaven. The success of hell to a great extent depends on the success of alcohol; and the success of heaven to a great extent depends on the success of temperance. Hell will gain a victory in the victory of alcohol, and heaven will gain a victory in the victory of prohibition.

As David went out to meet the giantevery Israelite was interested in him. He represented an army. As Goliath went out to meet David, every Philistine was interested. *He* represented an army. Two armies through two men were about to fight, and only one side could gain the victory.

Every follower of Jesus, and every believer in a pure morality should be interested in the temperance cause. The success of temperance is not the success of a few men, it is the success of a God-given principle; and every man will be called upon to give an account for rejecting this principle, whether at home, in the church, or at the ballot box.

I know some men say rum does not hurt any but those who drink it. The devil never rolled a bigger lie than that into the world. I am acquainted with a man who drives his family up stairs when he is drunk and shoots at them through the holes in the floor. That wife and those children do not drink rum; yet they suffer from it. I was in a house where the wife had no fuel to keep her warm, and hardly clothes to cover her body, while the only covering a little four year old girl had on, was a newspaper tied around her body. That wife and child did not drink rum, yet they suffer from it. You and I hate rum. We are fighting rum; and rum hurts us; it raises our taxes, robs our churches of members, and hurts us in many ways, though we touch it not.

How about our children? They are in danger. We educate them in the home; the the school, the church; we make every effort to get them on the right track, and in the right channel, but oftimes, just as we get them at the turning point to prosperity, rum sucks them into the whirlpool of ruin, and they may be lost forever. Ex-Senator Merriman, of North Carolina said: "I have never meddled with liquor. I never drank it; have hardly kept it as a medicine in my family, and yet it has meddled with me. It has made my boy a wandering vagabond, and broken my wife's heart. Yes, when I was asleep, thinking him at home in the house, he was being made a drunkard in the bar-rooms of Raleigh." My brethren, believe not the devil's sugar-coated lies. Work against this evil; much more than you may think depends on its defeat.

Let us notice some obstacles to success. One obstacle to success is the cowardice of the churches. One reason the Philistines were not defeated sooner, was because of the cowardics of the Israelites. Had they made the effort God would have helped them, but they were afraid of Goliath. A whole army afraid of one man! The Israelites must have numbered thousands of men. When David's father sent gifts to his sons, he said "Take these ten cheese to the captain of *their* thousand." That is the company or regiment his sons belonged to, as distinguished from other thousands. Yet they allowed the Philistines through one man, to annoy them and insult God; and this for a month and a third. What a lot of cowards in that army.

The reason why Alcohol has not been defeated is because of the cowardice of church members. There are enough church members in this state to make it red hot on the subject of temperance. The trouble is you are not red hot yourselves. You are more of an iceberg than a flame of fire. Take this county, for example. One-half the voting population, I am told, are church members, yet local option was defeated by nearly a thousand votes. The responsibility rests on the cowardly church members. Some did their duty, others did not. An officer in the Disciple church, and a deacon in the German Baptist church made special efforts to defeat temperance. These men and many others get on their knees and pray, "Thy kingdom come, thy will be done on earth as it is in heaven," and then go out and vote rum, and make special efforts to get their friends to vote with them. Such men are a disgrace to any church. Believe me gentlemen, unless you bring forth fruits meet for repentance, the time will come when with Dives you will appreciate the value of cold water, if God condemns the drunkard, he will condemn the drunkard maker, he will condemn the man who by his vote allows him to make drunkards. Gentlemen look the issue in the face, give up your policy methods and do your whole duty before your fellow man and God.

"Let me do right;
Let me constantly fight;
The fight of good faith to the end.
Though I here suffer loss;
Let me trust in the cross
With the father of all for my friend."

Another obstacle to success is the unbrotherly manifestations of those already in the ranks. When David carried the bread, and the ten cheese, and the seven gallons of parched corn down to the camp, he found the army in great commotion, and quite naturally, he wants to know something about what is going on. He turns for information to his elder brother, Eliab, who meets him in an unbrotherly manner, saying with a sneer: "Why camesth thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart, for thou art come down that thou mightest see the battle." Eliab was wrong. David did not come down to see the battle but to bring gifts to his brother. Pride was in Eliab's heart and he measured David's corn by his own bushel. Naturally he found it defective. How often do we obtain the least from those from whom we expect most, and from those we expect the least, we obtain the most. Eliab has many living children. Some of them are in the ministerial ranks and the church suffers from such ungodly manifestations of jealousy and prejudice.

When Samuel visited David's father's family to annoint the future King of Israel, Eliab was the first one who appeared before Samuel and the first to be rejected. David was the last one and the one accepted. Eliab no doubt remembered this and had no good feeling for David. You will find at the present day that all such Eliab manifestations are rooted in some personal affair that is in the past. If such men would get converted they might strengthen the brethren.

Another obstacle to success is the wearing of Saul's armor. David's questions attracted attention and they introduced him to Saul, who heard his statements and gave his consent to the conflict, and insisted on David wearing his armor. Wishing to please the king, the lad tried it on, but finding it unsuitable for the occasion, he put it off, saying to the king he had never tried it, and he would prefer going into battle with the weapons with which he was most familiar. The sequel shows he was wise in so doing.

How many men fight with Saul's armor, here is a man who reads a good sermon. He commits it to memory, and parrot like repeats it in the pulpit. He is fighting with Saul's armor, no wonder he fails to accomplish his object. He is a thief, and is cumbered. The principle which causes a man to steal a sermon is the same which causes a man to steal money. The principle is the same; the manifestation different. Better use your sling and pebble young man, and let Saul's armor alone.

Here is a man who does not have much faith in his prayers, but some years ago he heard a good old brother make a good prayer and he remember it, and uses it about every time he is called on to pray. He is fighting with Saul's armor on and fails to accomplish his object. Better use your sling and pebble, my brother, and throw Saul's armor away.

It will be better not only for the individual but for the church to use her own weapons, and not the weapons of the world, and when she meets her foe, she will lay him low. May God speed the day.

Let us notice some elements to success. There must be a cause, David said to Eliab when met in such an unbrotherly manner: "Is there not a cause?" David may have seen such exhibitions of temper before, hence he said, without entering into a controversy: "Is there not a cause."

When men oppose and sneer at us, cannot we say to them as David said to his brother, "Is there not a cause." We have a cause as a nation. It is said, that if you could bring all the rum sold in the United States, in one year, together, it would form a canal four feet deep, fourteen feet wide, and one hundred and twenty miles long. If all the saloons could be brought together and placed side by side, they would make a street all aronnd this canal, and no street in hell would be its equal, though paved with skulls and cemented with blood. If you could bring all the insane asylums; all the inebriate asylums; all the orphan asylums; all the prisons; built and filled because of rum, you would have a hell on earth, indeed, you have it it now, only it is scattered. We have a cause as a nation, and when you have examined into the matter you will find you have a cause as a state, as a church, and as an individual.

Then we must have this cause at heart, we must be so interested in the cause as to feel that its success is our success. Our hearts must be in the work. A lady once met with revese of fortune. Her house was sold from her, and she was obliged to leave; when she reached the gate she turned and looked back and as she stood there thinking of other days, she said: "I had a great deal of heart stock in that house." That is the kind of stock we want in the temperance cause, heart stock. If we put our dollars in the work we will have that kind of stock, for where our treasures are there will be our hearts also.

Another element of success is faith in our cause. Without faith it is impossible to please God, and without faith it will be impossible to do God's work. David had faith in his cause and he was able to put his faith into practice and deliver Israel.

You will find all great leaders were men of great faith; Paul, Huss, Luther, John Wesley, Alex. Mack, all had great faith; hence they accomplished a great work. And if *we* would be successful in our work against Alcohol, we must have faith in our cause and in the captain of our salvation.

David was a man of great faith, for he had great deliverances. When Saul told him he was but a youth, David told him there was a time when a lion entered his fold and he met the lion and slew it. At another time a bear entered his fold and he met the bear and slew it; and Goliath would be as the lion and the bear. Seeing he had defied the armies of the living God. His faith in God was not misplaced.

Our faith should be strong, for we have had great deliverance. There was a time when the British lion entered our boarders and this nation met that lion and slew him. There was a time when the bear of slavery approach-